

1908

Our Medical Work

Woman's Board of
Missions



C. PURINGTON, M.D.

R
722
.P9

4.14.06

Library of the Theological Seminary,

PRINCETON, N. J.

R 722 .P9

Purinton, Louise C.

Our medical work

Our Medical Work

Woman's Board of Missions

W. B. M. J., and W. B. M. P.

Physicians

Trained Nurses

Hospitals

Dispensaries

Sanitation and Hygiene on the Foreign Field



By

Louise C. Purinton, M.D.

Africa (West Central).

Dr. Rose A. Bower Sakanjimba.

India : Marathi Mission.

Dr. Julia Bissell Ahmednagar.

Dr. Gurubai Karmarkar Bombay.

Dr. Louise H. Grieve Satara.

Dr. Ruth Hume Ahmednagar.

India : Madura Mission.

Dr. Harriet E. Parker Madura.

China.

Dr. Kate C. Woodhull Foochow.

Dr. Minnie Stryker Foochow.

Dr. Lucy P. Bement . . . Shaowu (W. B. M. I.)

Dr. Emily Dillman Smith . . Ing Hok (W. B. M. I.)

Trained Nurses and Assistants.

Mademoiselle Cronier Madura.

Elizabeth M. Trowbridge Aintab.

Emma D. Cushman Cesarea.

Madoline Campbell Ahmednagar.

Hospitals and Dispensaries.

Madura, Ahmednagar, Foochow ; Hygiene, including Diet
Kitchens, Sanitary Inspection, Water Supply, etc. ;
Itinerating Medical Band.

Our Medical Work

“Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.”

A half century of work in foreign fields had passed before more enduring foundations were begun. “Pray for the health of the missionaries” was a comparatively recent request in the “Missionary Herald.” The need of the time is “body Christians,” says John G. Woolley; only such are fit temples for the indwelling of the Holy Ghost.

The Mohammedan knows little of faith. “Have you heard the gospel before?” asked an Englishman of a Chinaman. “No,” was the reply, “but I have seen it.” The answer referred to the power of the Christ life to control the liquor habit, also the opium habit, but it relates equally to the gift of healing. To the native it seems nothing less than magic to note the conduct and experience the treatment of the educated physician. The hospital and dispensary practice, the pharmaceutical preparations, the skillful diagnosis and power over disease,—all this and more are to the Oriental an awesome, supernatural revelation.

The way is in a great measure prepared for the reception of the Divine Guest. “What reason ye in your hearts? whether it is easier to say, thy sins be forgiven thee; or to say, rise and walk?”

In America the medical gospel stands, in most cases at least, for special sympathy and tenderness, for nursing and care, and extra devotion and thoughtfulness. To the Oriental it is just the opposite. The sick person is often abused and the treatment most inhuman. Sickness is believed to be the work of demons and all manner of barbarities are practiced.

Brain and nerve may be exhausted, but the weariness is met with noise, the beating of drums, gongs, and a fearful din. There may be cutting and the infliction of wounds; amputation, performed by hacking the limb at the joint and working at it with a sharp shell; even if successful and the member is removed, there is no use of antiseptics or soothing applications of a healing nature.

A common treatment for pain is by cutting; sharp cuts are made in the head, abdomen, or wherever the pain may be located. Surgery as a science is unknown, and of course the diagnosis of disease, prophylactics and the simplest alleviations are wanting.

In circumstances like these what must it mean to have a new heaven and a new earth opened by the Christian physician? "An angel from heaven could not be more welcome," says Mrs. Joseph Cook. Prejudice is disarmed, blind eyes are opened, deaf ears unstopped, the heart is won, and a saved body means a saved soul. These are "babes in Christ," but if relieved of physical suffering they walk by sight, and are more susceptible to the walk by faith.

The American Board.—A study of the medical work of the Woman's Board implies a glance at the parent organization—the beginnings of this work in earlier years by the American Board. Dr. John Scudder was the first of its medical missionaries, going to India in 1819. His four sons and a grandson followed him in medical service on the foreign field. Others went out to different countries—the importance and value of the work continually growing.

Dr. Peter Parker was the first to go to China, in 1834. His going led to the formation of the first "Foreign Medical Missionary Society." This was organized at Edinburgh in 1841, starting from very small beginnings in an old whiskey-shop, and having for its supervisor the famous Dr. Abercrombie, physician and philosopher. It is now transformed into the "Livingstone Memorial Association," with fine buildings, and has a large representation in foreign medical missionary work.

At present the American Board has forty medical missionaries, twelve of them women, and ten of these under the care of the Woman's Boards. Educated native Christian physicians are increasing—notably in Japan; also trained physicians, nurses, and medical and hygienic work in all countries.

Native agencies are multiplying, so that it is sometimes said of the graduates of the schools and colleges that each pupil who goes home is an entire committee on better living, on sanitation and hygiene, family and school life, and improved community conditions.

Dr. Clara Swain. The first woman to go as a medical missionary to India was Dr. Clara Swain, sent out by the Methodist Board in 1869 — the first woman physician from any society. She was greeted by a native as follows: “We need lady physicians very much; light has dawned from America. Ah, how much that word means to the oppressed!”

And the need is for the best, “picked women,” thoroughly trained. The native nurses are often ignorant, immoral, and in general their interference is only to make matters worse. So the cry is for the flower of women’s colleges who will take the higher subjects, train the nurses, and strengthen and deepen the spiritual life.

Earlier W. B. M. Medical Missionaries.

The Woman’s Board of Missions was organized in 1868. In 1873 its first medical missionary, Dr. Sarah F. Norris, of Plymouth, N. H., sailed for Bombay. Dr. Ogden also went to India (Sholapur), in 1876. Dr. Wadsworth was at Constantinople briefly, married a native and in 1875 returned to this country.

Dr. Norris was indeed a pioneer. Mrs. Robert Hume during fifteen years of service was but once admitted to a native home. Dr. Norris carried the key which opened doors. The way had been prepared by the Zenana Mission of an English society.

The natives were made ready to receive a physician into their homes. She visited high and low, rich and poor, Hindus, Mohammedans, and Parsis, and after the first day there was never a shadow of objection to her coming. She had at once the confidence of the people and most friendly relations were established. In less than three months she had made four hundred prescriptions; ten thousand were treated annually at her dispensary and more than fifteen thousand received religious instruction. When she left in 1881, they parted with her sorrowfully and begged her to speedily return.

In 1881 Dr. Mary Anna Holbrook, a graduate of Mount Holyoke Seminary and of Michigan University School of Medicine, went to China. She spent four successful years at Tung-cho, established a dispensary and engaged in other work. In 1887, health failing, Dr. Holbrook returned to America. In 1889 she was transferred to Japan; in 1896 returned to San Francisco; was reappointed in 1901, and is now engaged in teaching in Kobe, Japan.

The story of Dr. Grace N. Kimball is one most unusual in missionary annals. She was born in Dover, N. H.; finished her school life in Bangor, Me., and went out as missionary of the Woman's Board to Van, Turkey, in 1882. In 1888 she returned to this country for the study of medicine, and graduated from the New York Woman's Medical College in 1892.

Returning to Van, she was soon face to face with Armenia's national tragedy. Van, a thousand miles to the east from Constantinople, became the center of the work of the "Armenian Industrial Relief Bureau," and Dr. Kimball its superintendent. There had been a systematic house to house massacre—twelve thousand in Van, and thousands in the villages about. The work begun by Dr. Kimball commanded the interest and support of the "Christian Herald." Money was sent, and within twenty-four hours after receiving it, Dr. Kimball had hired a bakery and all necessary accompaniments, and had nine hundred pounds of dough prepared for baking. The work grew until more than seven thousand were supplied with bread daily. Over nine hundred persons were employed in relief work, including the supply of wool and other material to the spinners, weavers, carders, etc., thus emphasizing the side of industrial relief.

Dr. Kimball also distributed funds sent out by English and American societies, while elsewhere in the country Clara Barton had charge of the Red Cross work and distribution of the larger American fund. In addition to relief work Dr. Kimball rendered the service usual to the medical missionary. It is a sad fact that she is not in Turkey to-day. Her diploma from the Woman's Medical College, New York Infirmary, was not recognized by the Turkish government. United States Minister Tirrell undertook to get it vized by the Sultan, but was unsuccessful after three years of effort. Dr. Kimball felt the

limitations in her work in consequence, and returned to America, accepting soon after the position of physician at Vassar College, and is now practicing in Poughkeepsie, N. Y.

It is an interesting fact that the medical work in the Eastern Turkey Mission is more than self-supporting—not only the dispensaries but the hospitals at Mardin and Van.

The name and service of Dr. Pauline Root are most intimately connected with the story of Madura Hospital. She went out in 1885 and soon established a wide reputation for faithfulness and efficiency; her name will not be forgotten in that great center of influence, and in the history of most beneficent ministrations in India. She returned to America in 1896 and soon after was released, being unable to return; but her services have been invaluable in this country, contributing to the interest and enlightenment of home workers.

Present Work.

Africa (West Central).

One hundred and thirteen millions of women without the gospel.

Sakanjimba.—Dr. Rose A. Bower, Sakanjimba, is the one medical representative of the Woman's Board on the continent of Africa. In 1887 the call came to her to "go," and being obedient to the heavenly vision she engaged with the workers of Bishop Taylor's mission in Africa. After three years, health failing, she came

home. Nothing daunted, she improved an opportunity to study medicine, and when equipped applied to the American Board for a position on the foreign field—"Africa preferred."

She sailed in July, 1894, and was stationed at first at Bailundu; in 1897 she removed to her present field at Sakanjimba. Seven years and more have passed in "labors abundant"; in medical work, battling with epidemics, fever, uncleanly homes and habits; in industrial teaching and training; and in it all a great sense of isolation.

India.

"The land where the skies forever smile and where the oppressed forever weep."

One hundred and thirteen millions of women without the gospel.

Ahmednagar.—In India, a work prominent and practical has been accomplished by the English Zenana and Medical Mission, of which Lady Kinnaird was the founder. This mission maintains three hospitals, and the total number treated last year in these was sixty-four thousand two hundred and five.

Ahmednagar (thirty-five thousand population) is a busy center of missionary interest in the Marathi Mission. The Humes, the Hardings, the Bissells, are among names long associated with this region. Mrs. M. E. Bissell is now in her fifty-second year of work. Dr. Julia Bissell, her daughter, has for nine years conducted the medical work; having the usual hospital assistants,

trained nurses, and other helpers. She was born into the missionary kingdom, at Ahmednagar, and could not be content away from it. She was educated in this country, graduating from Wellesley College in 1886. She then went out to India and taught for three years in the girls' school at Ahmednagar. She had long coveted a medical education for the enlarged opportunities it would give her, and returning to this country studied at the Woman's Medical College, Philadelphia. After graduation and clinical experience in the woman's hospital she returned to India in 1894 as missionary physician at Ahmednagar. The dispensary work, latest annual report, included the treatment of forty-three thousand patients, and fifteen hundred visits were made in the homes. A most hopeful phase of the work in Ahmednagar is that for prevention—the hygienic basis. A plague inspection committee was formed to impress lessons of cleanliness; to show the connection of dirt with disease; also diet and relief kitchens have been established to furnish nourishing food. The lesson is being learned that medicine is almost futile where there is stagnant water, filth, improper food and clothing, and utter neglect of hygienic conditions.

A fine hospital is being built at Ahmednagar, but funds are still lacking for its equipment. Dr. Bissell writes:—

“This institution will meet the needs of a large territory. The nearest hospital for women in Poona, sixty

miles distant, accommodates thirty-five patients. At Sholapur, sixty miles southeast, a Dufferin Hospital has twenty beds. To the north and northeast there is no hospital within one hundred miles. A population of over a million will contribute to the clientele."

Of diseases treated, those of the digestive system predominate; fevers next; respiration and circulation; rheumatism, eye, skin, and surgical diseases. Of the patients treated a recent table shows that the Hindus numbered eighteen thousand five hundred, the Mussulmans five thousand, and the native Christians over nineteen thousand. Each day repeats itself after this fashion: the hospital and dispensary work, which is practically unlimited; the daily tour, the tonga on its rounds, and the attendant with the ever-present hand-bag with supplies.

All know the quick, hurried step, the ready sympathy, the gentle touch, the patient waiting at the bedside, the one ray of light during the long twenty-four hours which enters with the physician. "Oh," said a Brahman, "you know not a tithe of what Dr. Bissell does. She is a veritable angel of light in our city, in homes where none of us could be hired to enter, and where she needs must have untiring patience with our foolish, unreasonable customs and prejudices."

Bombay.—Dr. Gurubai Karmarkar is a native of India who studied in this country, graduating from the Philadelphia Woman's Medical College, and going out in 1894 to

Bombay. She is engaged in most important medical work and is a devoted Christian physician . . . "winsome in person and of invincible purpose." Besides her branch dispensary work she visits orphanages and schools, averaging nearly a thousand children under her professional care.

Satara.—Dr. Louise H. Grieve went out to Ahmednagar in 1900. She assisted in the medical work, attending personally ten thousand patients in one year of service. She has now removed to Satara. A friend meets the expense attending her work.

Dr. Ruth Hume goes out this year, 1903, and will take up so far as possible Dr. Bissell's work during her absence. She belongs by heredity and training, as also by enthusiasm and consecration, to the foreign field. She is one of the third generation of missionaries on both her father's and mother's side. Her mother was a grand niece of Mary Lyon. She is a graduate of Wellesley College and of the Philadelphia Woman's Medical College, and has had clinical experience as interne at the New England Hospital for Women, Boston.

The brief story of Dr. George W. Harding, who went to take the care of Dr. Bissell's work, his brave beginnings and sudden death, are a part of the sad annals in missionary work of the year 1903.

Madura.—"Life and Light," September, 1893, in an article by Dr. Pauline Root, makes vivid to us the "New Hospital at Madura," its surroundings and conditions; also

what it must be to a poor patient to be transferred from a close, ill-ventilated mud house to the cleanliness and comfort and care in the hospital wards.

The work laid down by Dr. Root has been successfully carried on by Dr. Harriet E. Parker, with an efficient associate, Mademoiselle Cronier. During Dr. Parker's furlough in this country, Dr. Annie Young, of Jaffna, has taken her place, and with Mademoiselle Cronier has carried on the work. The number of patients reported by Dr. Parker last year, forty-one thousand and ten, would seem impossible to an M.D. in this country. Nineteen thousand of these were new out-patients. The prescriptions, the medicine, the training of nurses and compounders, and the itinerating band, mean a measureless cost to both body and soul.

Four additional rooms are needed at once. Europeans, Eurasians, Mohammedans, Hindus, are on this mammoth list.

There is "some appreciation," but always the struggle with fear, superstition, ignorance and dirt; repulsion, even, by women when educated men call in the foreign doctor for treatment of their wives. How many are reached with the spiritual gospel it is impossible to say, but undoubtedly a large number. And it not infrequently happens that though healing may not be obtained, Christ is found and the soul saved.

"We women in the zenanas of India (forty million) suffer when we are sick," was the message from one of

them to Queen Victoria. It is one long, tragic story from beginning to end. "Oh, if we could only get within these prisons of zenanas!" wrote Dr. Emslie, of Kashmir; and Dr. Duff, "If only medical women, daughters of the West, would come, India might soon be moved to its innermost recesses." There is no prevention, no care, no cure, no medical science worth the name; nothing to make life lovely or to be desired. Such is the story of India's dark, uncleanly, airless dwellings.

China.

One thousand seven hundred and forty-six walled cities in China only two hundred and forty-seven contain missionaries.

Foochow. Peace Street Hospital.—For twenty years Dr. Kate C. Woodhull has been trying to meet the need and answer the calls at the Foochow station; Foochow, beautiful for situation, the "Stockholm of China," the medical center of one million people.

Dr. Frances E. Nieberg (W. B. M. I.) went out in 1893, returning with Dr. Woodhull from America, and for two years was a most valued assistant. In 1896 she married Rev. Wm. Goddard of the same mission, and in 1900 both were released from the Board. Dr. Woodhull speaks of her great sense of loss, and of the imperative need of two physicians at least, for the great work and because of the special strain and responsibility which come to the lonely worker. Dr. Minnie Stryker, two years in the field, is now her special helper.

Dr. Woodhull was born at Wading River, Long Island; graduated from Ingham University, Leroy, N. Y., and later from the New York College of the Woman's Infirmary. She studied also at the New York College for Women (Homœopathic), and two years at Zurich University and Dresden Hospital. Thus she is an all-round physician from natural aptitude, from training (six years), and from her experience and success as a physician before going as foreign missionary. She arrived in Foochow in 1884; and her reason for going, "I felt that I was more needed there than here."

In 1889 the new hospital was an accomplished fact. The medical students who are studying and getting clinical experience must be graduates of boarding schools. Mrs. Ling Haing Ling is hospital assistant. The course of study would be creditable to any college. "Gray's Anatomy" and other standard text-books have been translated into Chinese. "The lady doctor from Great America" is truly appreciated. The wards are visited each morning; the students report the cases under their charge, and then all go to the dispensary, where a large company usually awaits. The total number of in and out patients, latest report, was 7,565; the native fees amounted to \$242.75. During the "Boxer troubles" all patients left the hospital, but the dispensary work continued.

There is a hospital school, teaching the patients to read; an evangelistic service, etc. Hannah C. Wood-

hull has the care of the school and in connection with it a brief lecture is given on hygiene, sanitation, physical, mental and spiritual godliness.

Dr. Stryker is a graduate of Mount Holyoke College and of the Philadelphia Woman's Medical College. She is a niece of Miss Garretson at the same station. She is a valued helper; has much practice and is skillful in eye clinics; fitting glasses and assisting Dr. Woodhull in surgical operations. Time is given to extending the medical work through the city, but never to the neglect of hospital and dispensary. More rooms are needed for patients and general enlargement.

Tung=cho Dispensary.—In Tung-cho, mob and massacre have done their cruel work and only time can repair the ravages and recover lost ground.

Mrs. D. Z. Sheffield gives a picture of dispensary practice which is subjoined, as duplicated so often throughout the Orient:—

“The waiting rooms are the central point of influence for the spiritual side of our work, the *raison d'être* of all the equipment of courts and buildings, of wards and prescribing rooms, of all the appliances for medicine and surgery; and it is because in this place we still find the largest number of new listeners to the truth, and the most receptive attitude for receiving the gospel of soul healing, that it continues and will long continue to demand of you a faithful, steady support in gifts and prayers.

“In this room we find many classes mingled. The ‘touch of nature’—of poor, suffering humanity—makes

them all of kinship for the time. Little children with sallow, wasted features; young girls shrinking in dread at meeting the stranger doctor and telling of their ills; women in rags and poverty with loathsome sores; women in silks and jewels whose wealth has not purchased for them immunity from disease; aged dames leaning on their staffs for support, blear-eyed, trembling, eager—surely a group to make us glad that soul-life is higher than the body; glad that for weary hearts and darkened minds there is a gospel of peace; glad that, if the poor body cannot always find the relief it seeks, there is the balm of God's forgiveness and the hope of eternal life and health if they will heed the gospel message."

Woman's Board of the Interior.

The W. B. M. I. has two missionaries in China, Dr. Lucy P. Bement at Shaowu, Dr. Emily Dillman Smith at Ing Hok. Dr. Bement after two years of waiting has a dispensary and funds have been provided for a hospital. During the first nine months she saw 5,677 patients. Ing Hok has a small hospital and dispensary and the work has well begun.

Dr. Virginia C. Murdock went out in 1881, a missionary of the W. B. M. I. at Kalgan, China. She is an able physician, and as Dr. Clark said of her "a downright Christian worker." Her dispensary, desirably located in the center of the city, has proved far reaching for good. Dr. Murdock has sent to this country some of the best expositions of Chinese medical practice.

Turkey.

Aintab.—The Woman's Board has long had a part in the medical work at Aintab through Elizabeth M. Trowbridge, matron and trained nurse, who went out in 1891. Her work is not simply secondary in the general care and treatment and all that pertains to hospital practice and outside patients.

Prior to 1873, there were no trained nurses, Occidental or in the Orient, an agency often more important than the best of physicians. This special work was commenced at Kyoto, Japan, and other fields are demanding this class of greatly needed helpers.

Dr. Caroline Hamilton—supported by a friend—went out soon after Miss Trowbridge and is an integral part of medical work at Aintab. She had one night given her for rest and adaptation to her new surroundings, and with the aid of an interpreter began work at once and has not stopped since.

A Moslem would usually allow his wife to die rather than call in a physician, but there are many who may be reached and always there is more than enough to do. Here, as elsewhere, physicians as well as others turn cheerfully from their regular practice in time of famine to assist,—often a great strain upon body and soul. The old, old story of Christ a Saviour, and the need of faith in Him, is repeated in numberless ways and through all these agencies.

The general subject should cover a glance at the

medical work done by missionaries of the Board who have never taken a degree; for instance, Mrs. Myra P. Tracy of Marsovan, Turkey, who at one time treated one hundred cases of la grippe. She has always assisted in the care and treatment of the sick, and after Dr. Carrington's arrival, in surgical operations.

A great and blessed work in the realm of hygiene has been done at Marsovan. There was sickness at the station, much of it due to impure water, as ascertained by Dr. Carrington. It was found that the only pure supply had been pre-empted by a Turk! There was no money to buy the right of way, and for a time water was brought to the station in barrels. At length a philanthropist arrived and hearing the story furnished the needed funds for securing the pure water. As a consequence, disease has been greatly lessened; also its virulence in many severe cases.

Another most beneficent work is the building of homes in the hill country for summer rest and change. How refreshing, to go up from tired cities and low plains into the pure air and soft cool breezes of the Mahableshwar Hills, our "Rest Home" in India! All that such an experience may mean to the missionary in the way of hygienic, preventive influence is not easily estimated.

The world is beginning to learn that the ills of life, hereditary and other, are around us, cumulative and progressive, because of our own carelessness and neglect.

"To cure is the voice of the past;
To prevent, the divine whisper of to-day."

GAYLORD BROS.

MAKERS
SYRACUSE, - N.Y.

PAT. JAN. 21, 1908

Princeton Theological Seminary Libraries



1 1012 01234 1196

